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SLAVERY.

[*From the Kentucky Reporter.*]

HINTS ON SLAVERY.

NO. 5.

A man cannot by a covenant bind himself to slavery; because no compensation can be equivalent to that with which he has parted, his liberty; and because, whatever was the consideration pretended to be given, whether small or great, it would pass through the slave to his master, who would thus enjoy both the thing bought and the price paid for it. This is an absurdity too gross to be entertained by any one with whom it would be worth the trouble of reasoning. Far less can a man barter away the rights of his unborn offspring, except in a manner subject to their confirmation or rejection at the years of maturity. In this case every reason applies that does in the other, and these in addition, that here there could be no pretence of necessity over a being not created; and in any case the parent could part with no greater right to control his child than he himself enjoyed, that is, till the child was capable in mind and body of controlling itself. Such is the doctrine of the American constitutions on the subjects of citizenship and naturalization; and our own expressly provides for the voluntary expatriation of its citizens, and guarantees that right as one of the "general, great and essential principles of liberty." But if it were otherwise, in stating the original principles of all rational law, we have a right to look beyond all human governments, and instead of being impeded by their dicta, to bring them to the same standard of judgment by which all things else should be measured. The law is to be obeyed because it is the law; but it is to be commended only because it is wise and just.

It can be no less incorrect to apply any arguments drawn from the right of conquest, or the lapse of time, as against the offspring of persons who may be themselves slaves. For neither force nor time has any meaning when applied to a nonentity.—He cannot be said to be conquered who never had the opportunity or means of resistance, nor can time run against one unborn. Those who lean to a contrary doctrine, should well consider to what it leads them. No rule of reason is better received or clearer, than that force may be resisted by force, and whatever is thus established may be at any time lawfully overthrown. On the other hand, if error is made sacred by its antiquity, there is no absurdity or crime which may not be dug up from its dishonored tomb, and erected into an idol, around which its scattered votaries may re-assemble.

I think it is clear that one unborn can in no sense be a slave. And such, I do not doubt, is the doctrine of our constitution. The laws of man do oft times pervert the best gifts of nature, and wage a warfare, idle and impious, against her decrees. But in all such cases you may discover what is of the earth and what is from above. You may take man at his birth, and by an adequate system make him a slave—a brute—a demon. This is man's work. The light of reason, history and philosophy—the voice of nature and religion—the spirit of God himself proclaims that the being he created in his own image he must have created free.

The General Assembly is invested with power to pay for and liberate slaves. Suppose a plan on this conception of our constitution should be matured which would be fair and lawful. Commissioners are appointed to have slaves valued and paid for. The least costly method, and the most effectual at the same time, would be to take and pay for *none but unborn slaves.* Pay in advance for all the slaves a young female might give birth to, during her whole life. Why not? If the chance or probability of a female having children and grandchildren be such an interest vested in her owner that it can be called 'slaves;' then it is such an interest as by our constitution the State has the express power and right to take, pay for, and liberate; nay it is such an interest, separable from the slave herself, that the General Assembly may under certain circumstances, prohibit from being imported into the State along with the female slave. On the other hand if it be not such an interest, there is no shadow of pretence for saying that the constitution ever meant to guarantee to slaveholders that they should hold in servitude the descendants of their slaves.

There is no guarantee in the constitution of Kentucky that slavery shall be perpetual in this Commonwealth; on the contrary the right is reserved to free those whom the laws shall have previously recognised as slaves in two kinds of cases. If such a guarantee be not expressly stated, or clearly inferable, the received theory on the subject of State authority makes the idea of its existence futile. For it would put an absolute limit to its power over a third or fourth part of its population, upon a government which knows of no limitations to its comprehensive authority, except such as are exhibited by the instrument which gave it existence, and the limited but paramount authority of the General Government.

All the powers of society reduce themselves to three general heads; the power to make laws—that to determine their meaning in each case that may arise under them—and that to enforce the public will when properly ascertained. We call these legislative, judicial, and executive powers; and they are by our constitution vested in the government of the State, in separate departments, in as full and complete a manner as they existed in the people themselves. The same instrument excepted certain subjects out of the general grant then made. Over these no control can be exercised. The power to liberate persons in slavery being restricted in part, cannot be exercised over the excepted cases. But the power to confirm and enforce the laws of nature, interior to the birth of the children of slaves, is not excepted. Having passed under the full grant, it must now reside in the government in as perfect a manner, as it could do in the people in a state of nature. Now it is a principle of common sense, sanctioned also by long usage, that whatever operates in derogation of common right shall be strictly interpreted. And if freedom be not as of common right in this country, it might be difficult to say what is. If the word 'slaves' is allowed to mean all the descendants of a slave, not only by permission of the supreme power, but from the necessity of the term according to its strict interpretation, it would be curious to enquire who would be embraced by a construction that might be called liberal. Those who administer the laws regard this principle as sacred, even when its particular effect may chance to be hurtful to society. And shall it be denied to those who make and may unmake both the laws and the rule, when its application is clear and of the last importance to us?

There is another rule not less just and even more ancient; that every law shall be so construed as to favor the liberty of the subject. I will not quibble about the words law and subject. I care very little about the subtleties of verbal criticism. I ask for the application of the rule not more as a maxim of municipal law, than as embodying a just, clear, and noble precept. And let any one ask himself if it favors liberty to interpret the word 'slaves' in the clause I am discussing to mean the distant posterity of a slave? What meaning could be given to it more unfavorable to liberty, or more variant from the general tone of the article itself, which is throughout strikingly humane?

Hence arises another rule of common sense; that one part of the instrument, when at all doubtful, may justly derive from the remainder of it the clue to its general meaning. The general tendency of this article is in an eminent degree to mitigate the evils, whether personal or national, which belong to slavery. It is filled with details for effecting the emancipation of slaves—for ensuring humanity of treatment towards them from their owners—for discouraging the traffic in them both foreign and domestic. And is it conceivable that there should be added to provisions breathing a spirit of such wise forecast and vigilant humanity, one that must needs be so interpreted as to make the captivity our fathers were so exact in mitigating, endless and hopeless, and to doom this beautiful region, for whose glory they were laying a deep foundation, to be a prison house forever, and us their children, to be its wretched keepers?

If any thing were wanting to place beyond a doubt the construction for which I contend, it is found in the very next succeeding clause of the same article. It is in these words:

"They (the General Assembly) shall have no power to prevent emigrants to this State from bringing with them such persons as are deemed slaves by the laws of any one of the United States, *so long as any person of the same age or description shall be continued in slavery by the laws of this State.*"

There has never been any contrariety in the different States of this Union, as to who might be slaves. If the first part of the above clause only had existed, it would have made the sense complete, and would have favored very much the opinions of those who say that the General Assembly of Kentucky has no power over this subject. By adding the latter part of the clause (that in italics) it is intimated as clearly as it can be done, that the time will come when those who may be slaves in other States, will no longer be slaves here. Observe the striking phraseology, *"continued in slavery by the laws of this State."* And where does the power reside to make the laws of this State, which shall no longer allow those of a certain "age or description" to continue in slavery? Beyond all doubt, in the Legislature of this State. As long as we have slaves, emigrants may bring slaves here; the Legislature being denied the power to make one set of laws for citizens and a different set for emigrants. —When however the General Assembly shall discontinue slavery wholly or in part, emigrants must conform to our laws and not be allowed to bring even those who are slaves in other States, into this.

My ideas on this subject are supported by the cotemporaneous interpretation of the constitution, and constant acquiescence therein, in a point which I think settles this question. The act of Feb. 8th, 1798, in the first section, which has been already quoted, restricted slavery in this State, to those who were slaves in 1785, *and the descendants of the females of them.* This act was passed before the adoption of our present constitution, which was formed in 1799, and went into complete operation, in 1800. But in the first paragraph of the schedule of the constitution, it is provided: "That all laws of this Commonwealth, in force at the time of making the said alterations and amendments [to the old constitution] and not inconsistent therewith, and all rights, actions, prosecutions, claims and contracts, as well of individuals as of bodies corporate, shall continue as if said alterations and amendments had not been made." The act of 1798 has not been considered "inconsistent" with the "alterations and amendments" in the constitution made subsequent to its enaction; but is, and as far as I can learn, has ever been considered and acted on as the law of the land. *Yet by that act the Legislature set free the offspring of all male slaves to the end of time, unless they should also be the offspring of female slaves.*

There was indeed a maxim of the common law (of which there were enough, bad and good, a century ago, to form a thick folio) that the child should remain in the condition of the mother—or, as its jargon has it, *partus sequitur ventrem.* But it is clear that such a rule, so far as it distinguishes between the parents, is artificial; being founded merely in the greater convenience with which a mother can be identified than a father, and had not the least binding obligation in any way on the Legislature, whose law might sanction the rule, or reverse it, or abrogate it, just as was thought best. That the Assembly of 1798 may have availed itself of the existence of such a rule in the courts of another people, which might also have obtained some currency in its own, to interpose its authority for the full establishment of a principle which would check in some degree the growth of slavery, is highly likely; and it is an additional reason for bestowing commendation on a body and an era which our citizens delight to contemplate, as among the most illustrious in our annals. If the law had been precisely reversed, and had restricted slavery *to the children of male slaves only,* whatever difference in effect might have been produced, it would assuredly have been as constitutional then as now. The son of a male slave by a free woman, is just the same mixture of bond and free, that the son of a free man by a slave woman is. The inference from hence is irresistible, that the Legislature of Kentucky has power to make provision for the prospective emancipation of all mixed races. But in the constitution, the mixed races—the blacks—the mulattoes—all, are alike provided for under the term 'slaves.' Whence it follows that the term 'slaves,' when used in that instrument, is to be understood as meaning those persons held to involuntary bondage, who are in existence at the particular time being, and none others.

If it had been the intention of the convention to put an absolute instead of a limited restraint on the power of the government—to prevent forever the extinguishment of slavery, instead of guarding the interests of owners to a certain extent, a very different phraseology would naturally have suggested itself and must have been used. Thus: the General Assembly shall have no power to pass laws for the extinguishment of slavery. If such had been the provision, there had been an end of all dispute. And if such had been the design of the constitution, some such sentiment would have found place in it. "Emigration from this State shall not be prohibited." Such a provision we find; and it is clear and distinct. "Slavery in this State shall not be prohibited." This would have been a similar and parallel provision on a subject fully as important. But nothing like it exists. After forming the constitution and investing the government with those powers residing naturally in the people, the convention, acting on a wise and true theory, supposed that some of those powers were too large and delicate to be entrusted with safety to any government, and that others were not necessary to the safe conduct of public affairs. Accordingly the 10th article of the constitution, embracing 28 sections of precise and explicit limitations, profound and comprehensive definitions, and most wise and noble principles of freedom, was expressly designed to curtail the powers of the government. Yet neither here, nor elsewhere in the whole instrument is a word said which puts the least limitation to the power for whose existence I am now contending.

I cannot doubt then that I am authorized to give the following interpretation to the debated clause of the constitution, as embracing its plain meaning and fulfilling its intents:

1. The General Assembly of Kentucky can never emancipate any slaves, gradually, contingently, or in any case, whatever; except, first with the owner's consent, or secondly, having previously paid for them a fair price in money.

2. The General Assembly is bound to pass laws for the emancipation of slaves with the consent of their owners; and has full power to pass laws for their emancipation without that consent, by first paying for them; having power also to collect the necessary funds to pay for them, by general taxation on all things subject thereto, or by special taxation of slaves only.

2. The General Assembly has full power before the birth of those persons who by our constitution and laws can be held in slavery, so to modify existing laws as to allow them to remain as they are born—free.

4. It follows, that the General Assembly has full power so to modify existing laws, as to allow the condition of slavery to attach at birth to those who can be slaves, only in a qualified or limited manner; that is, to provide for the gradual prospective emancipation of the descendants of female slaves. B.

RELIGIOUS.

NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the Presbyterian Church in the United States, and of the churches corresponding, for May, 1830.

As the affairs of Christ's kingdom move on to a crisis, it is to be expected that the operations of the Church and the movement of her enemies will assume a more decided character. The spirit and tone of the several reports from the Churches the present year evince an unusual advancement in the progression of moral causes and also the nearness as well as the certainty of the results that are to follow. The facts contained in these reports are of a nature to gladden the hearts of Zion's friends. These facts in a condensed form are now presented to the churches. *We will declare in Zion the work of the Lord, our God.*

In a church of such wide extent of territory, and embracing so great a diversity of character it is to be expected that there will be some dark spots, some undesirable things, and in an age of so much enterprise and innovation some excitements and local jealousies are to be looked for, but it is doubted whether there exists a body of christians that exhibits more unity of spirit and co-operation on all great and radical points. May union and liberty ever be inscribed on the ample folds of our banners. We are one, but our union is based upon freedom of thinking and discussion.

The first subject to which the eyes of the churches will be turned and which is vitally connected with their highest interests is the *Special work of the Spirit.* Revivals of religion are the hope of the Church; and it is now understood that by them, in a great measure, her borders are to be extended and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present thus far appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the Churches of the East and West, of the North and South. The following is a list of the churches that have been blessed with showers of grace, viz. Champlain, Malone, and Beckmantown in the Presbytery of Champlain; Watertown, Sackett's Harbour, Adams, Brownville and Louisville in the Presbytery of Watertown; Hudson, Cairo, and Hunter in the Presbytery of Columbia; Augusta, Western, Trenton, Warren, Union and Rome in the Presbytery of Oneida; Windsor, Franklin, Bainbridge, Harpersfield, West Coventry and Forks of the Delaware in the Presbytery of Cheanango; Cicero, Liverpool, Salina, 3d Church in Pompey, Syracuse, and Otisco, in the Presbytery of Onandaga; Truxton in the Presbytery of Cortland; Owego in the Presbytery of Tioga; Ovid, in the Presbytery of Geneva; 4th Church in Albany, Schenectady and Kingsboro' in the Presbytery of Albany; the 1st and 2nd churches in Troy, Glenn's Falls, Granville, Hebron and Whitehall in the Presbytery of Troy; Ridgebury, Westown, Centreville, and Amity, in the Presbytery of Hudson, Poughkeepsie, Pittsburgh, La Grange and Pleasant Valley in the Presbytery of North River; Sweet Hollow, Brooklyn, coloured Presbyterians in the city, Union church, Canal st. Laight St. and Cedar st. churches in the Presbytery of New-York; Frankfort, Wantage, and Patterson in the Presbytery of Newark; Flemington, Baskinridge, and Amwell, in the Presbytery of Newton; Bridgeton, Greenwich, Tinnicum, 5th, 10th, and 11th churches of the city of Philadelphia in the Presbytery of Philadelphia; Patterson in the Presbytery of Bedford; Harrisburgh in the Presbytery of Carlisle; Georges' Creek, in the Presbytery of Redstone; 3d and 4th Churches in Cincinnati and New Richmond in the Presbytery of Cincinnati; Greensburgh, Shiloh, Munfordsville, Springfield and Lebanon in the Presbytery of Transylvania; Salem and Franklin in the Presbytery of Salem; the counties of Moore, Robertson and Richmond in the Presbytery of Fayetteville; Salem and Athens in the Presbytery of Athens, (Ohio;) Alemanse, Greers, Buffalo and New-Hope in the Presbytery of Orange; Goshen within the limits of the Choctaw nation, in the Presbytery of Tombigbee; Medway, in the Presbytery of Georgia; Berrington, Hopewell, Indiantown and Kingstree in the Presbytery of Harmony; Shiloh in the Presbytery of Crawfordsville, and Hebron in the Presbytery of South Alabama.

In some of these churches the work of God has been marked and powerful; in others the Spirit's influence has distilled like the dew, moistening the roots of piety and fertilizing the fields of Zion. Sabbath Schools, Bible classes, pastoral visitation, plain, direct preaching of the Word have been the instrumentality employed in promoting these revivals of religion.

In connection with these animating facts it is sad to notice the number of Presbyteries whose reports contained nothing of interest. The heart searching question should indeed be agitated, why this declension, why this withdrawment of the divine influences, why are so many places like the mountains of Gilboa on which neither rain nor dew descended? The question has a fearful emphasis if we remember that God has said, He is more willing to give the Holy Spirit to them that ask him than parents to give good gifts to their children. In many Presbyteries however, who do not record the victories of Zion's King over large numbers of sinners, the means of grace are well attended, the churches are walking in harmony, and the tone of piety is far from being low.

The various benevolent Societies which adorn the age, in which evangelical christians of every denomination are so happily united, have been well sustained the past year.

Our churches have entered universally with becoming spirit into the grand and thrilling measure of supplying the United States with Bibles, in two years. It is believed that this noble resolution of the American Bible Society will be carried into effect if her auxiliaries and the friends of the Bible throughout the land come up manfully to the business as they have promised to do. And when the work is accomplished we doubt not it will appear from the vigour imparted to the pulsation of piety and the amplitude given to the mantle of love, that the charities of the church are among the most effectual means of sanctification.

The *Tract* Cause has been greatly prospered. The plan of monthly distribution of tracts which has been adopted with such signal success in the city of New-York, has been carried into effect in other cities and towns, and will doubtless become general. If prudence and energy are combined in the distributors we may hope that this single measure will tell with amazing effect upon all the great interests of the church and the world. Already in many places the means of grace are much better attended, and the enormous evils of Sabbath breaking, profaneness and intemperance have received a check.

Vigorous efforts have been made in many parts of the church to rescue the *Sabbath* from desecration. The most virulent operation has been manifested from without. Whether in all cases the measures adopted have been the most judicious or whether the best spirit has always been exhibited in executing these measures, the Assembly do not pretend to affirm, yet it deserves to be repeated and should never be forgotten by the churches, that the weapons of our warfare are not carnal but spiritual; that tenderness and humility are perfectly consistent with, and should ever characterize unshrinking fortitude and moral heroism. The Sabbath is the great institute of God's government in this world; neither religious nor civil liberty can survive its extinction. Let the friends of the Sabbath give themselves to praying that an enterprize so vital to all that is valuable in our institutions as the "Sabbath Union," may be prospered.

Bible Classes and Sabbath Schools, those nurseries of the Church, have greatly increased, and the seal of God's Spirit has been stamped upon them. May they be multiplied a thousand fold till all our children and youth shall be brought under their powerful and dissolving influence. In several instances a work of grace has commenced in them and the instruction communicated there has been blessed in turning the hearts of the fathers to the children, and the hearts of the children to their fathers. Though much has been done in this department of benevolence, more remains to be done. Thousands of children in our land are yet without the blessing of Sabbath School instruction. The interest of the field equals the demand for labourers: both combined ought to put every minister and elder and parent upon the most strenuous and self-sacrificing exertions.

The monthly concert for prayer on the 1st Monday of each month, is now almost generally observed, though not with the interest or as numerously as could be desired. The Concert of prayer for Sabbath Schools on the 2d Monday of each month is also become more general. These seasons of prayer and almsgiving

keep the great objects of Christian benevolence distinctly before the Churches; here the power is applied which moves the wheels of this great moral machinery that is to convert the world.

The cause of *Education for the christian ministry* has received a new impulse. The Assembly's Board and the Branch connected with the American Education Society are each enjoying the patronage of the Churches, while other societies in various districts are doing much for this good cause. These societies are the fountains that must supply the rivers that water the cities of our God. If this broad land is to be furnished with able and devoted ministers of the New Testament, *much* more must be done. The increase of population and the places vacated by death demand all the men that can be furnished and even more, so that no aggressive movement can be made upon the kingdom of sin and error unless a fourfold exertion on the part of the churches be made. And the Holy Spirit of God seems in a great measure to be withdrawn from most of our Colleges and Academies; if the prayers of the church be not more directed to these interesting groups of young men we may fear that the ways of Zion will still mourn and her desolate heritages will lie waste. It is an encouraging fact that though the number of Theological Seminaries has increased, the number of students in each is not diminished.

If every Church would consider itself an Education Society, and feel bound to train up her sons, as some churches have done, for the Lord, there would be no want of ministers. It is devoutly to be wished that this subject were more earnestly pressed upon the attention of the churches.

The cause of Missions, Foreign and Domestic, notwithstanding the pecuniary embarrassments which have pressed heavily upon many parts of the country, has steadily advanced. The Assembly's Board of Missions has accomplished much, and the success of its operations proves that while other societies of a kindred character increase and prosper, the field is broad enough for every laborer. The *Home Missionary Society*, a noble institution, is going forward with its numerous agencies and auxiliaries with encouraging prospects; and if the love of Christ reign in the Directors and Agents of these excellent Societies, they may accomplish much for Zion. Let them rise and flourish till every congregation shall be blessed with a pastor, till all the waste ground in our vast territory be brought under the culture of the spiritual husbandman.

The *Seamen's Friend Society* is beginning to exert a wide influence upon that hardy class of men who go down to the sea in ships and do business upon the great waters. It is regarded with interest by the churches, and it has already taken its proper stand among the great Christian enterprizes of the day.

The *Colonization Society* is viewed as more and more important and is receiving a considerable portion of patronage.

The cause of *Temperance* has advanced with astonishing rapidity. From every quarter the glad intelligence is received that the greatest evil that ever cursed our land, which like the plagues of Egypt had come up into all our dwellings, has been powerfully checked. If the tide has not been turned, its volume has been greatly diminished; many lives have been preserved and millions of money have been saved.

So many appalling facts have been presented, so powerful an impression has been made upon the public mind that no member of the church can use or vend spirituous liquors without prejudice to the cause. If no harshness or vituperation be employed to advance this enterprise, it will ultimately triumph: but patience and unceasing exertion are indispensable. Until intoxicating liquors are entirely banished from Groceries and Inns, where they ought not to be kept, and be confined, as they should be, to the druggist's shops, the work can never be accomplished. May that time speedily come.

This cause is intimately connected with the prosperity of Christ's kingdom. In some cases the temperance reformation has prepared the way for, and resulted in, a gracious work of the Spirit.

From the General Association of Connecticut encouraging reports have been received. The Churches are walking in the truth; and if some of them have been deprived of their pastors, others have been blessed with the presence of the holy Comforter. Showers of grace have descended the past year upon many churches and great numbers have apparently commenced a new life. More recently the power of God has been specially manifest in Norwich, Saybrook and Enfield. Benevolent Institutions are receiving vigorous and increasing support.

From the General Association of Massachusetts we learn, that after a temporary suspension of the divine influences, God is beginning to revive his work and to grant special tokens of his love. In Boston and the vicinity God is raining down righteousness. Throughout the Commonwealth the line of distinction between truth and error is more visibly drawn: many feeble churches have been strengthened; and evangelical truth is producing its legitimate effects.

The report from the *General Convention of Vermont* states that generally the Holy Spirit's influences have been withdrawn from the churches in that body during the past year; but that a powerful work of grace is now in progress in Castleton and the vicinity; in which great numbers are turning to the Lord. The temperance cause is signally triumphant there.

From the *General Association of New-Hampshire*, we learn that many of the waste places in their Zion are being built up, the cause of benevolence is prospering and no inconsiderable number of extensive revivals of religion have been experienced.

From the *General Conference of Maine* no communication has been received.

From the *Reformed Dutch Church*, we learn that the Lord is smiling upon that portion of Zion. It contains 200 churches, and numbers 150 ministers. Her Theological and Literary institutions are flourishing, and the benevolent enterprises of the day are regarded with favour and receive a liberal support.

From the Synod of the German Reformed Church, we learn that while some prejudices exist in some sections against benevolent institutions, still the churches are rising in spirit and power: that the truths of the Gospel are faithfully preached, and in the churches of Frederick city and Baltimore the Lord is pouring out his spirit and bringing sinners to the foot of the cross.

It is painful to record on the same page with the triumphs of grace and the spread of truth, the ravages of disease and the reign of death. Although the harvest is plenteous and the labourers are few, it has pleased the great Lord in his inscrutable Providence to lay aside some, and to call off from the field by death, others in the vigor of life and in the midst of their usefulness, thereby admonishing all to work while it is called to day, to double their diligence lest they be found sleeping.

In closing this report, we are constrained to say, that of ministers and churches to whom so much is given, much will be required. God has called us to live in an age when the foundation of an edifice on whose fires the light of the millennial day will dawn, are to be laid: the work has commenced, and the form of it will depend in no small degree upon us: if ever wisdom from heaven was needed, it is needed now. Let each member of the church, no matter what his station or where his residence, feel that the word is addressed to him,—"Arise and build." *It may be the Lord will work with us*—soon the top-stone shall be brought forth with shoutings from a thousand tongues, *grace, grace, unto it. Even so, Come Lord Jesus, come quickly.*

By order of the General Assembly,
EZRA STILES ELY, *Stated Clerk.*

[From a Correspondent of the N. York Evangelist.]

GENERAL ASSEMBLY.

DEBATE ON THE COMPLAINT FROM TENNESSEE.

Thursday, May 28th.

The committee on the application from the Presbyteries in Tennessee, reported a resolution that the Board of Missions are competent to judge, on the broadest grounds, of the qualifications of persons prepared for missionary appointments, and have a right to the full exercise of a sound discretion, and are to be commended for their care against improper appointments, but that they exceed their powers when they *record* charges against the morals or orthodoxy of individual applicants—that they have a right to reject those whom they judge improper; but the Assembly regret that they should have entered the reasons on their minutes; and that they ought not to decide *a priori* respecting the grounds on which they will not admit applicants to employment.

The following debate arose, on the first paragraph of the minute.

Mr. Ross of Tenn. said, We want to know what is the broadest discretionary power consistent with their office. We want to know what construction the Assembly put upon this power. We know how the Board understand it, by what they have done. They will not employ a man who happens to have a metaphysical philosophy different from their own; or who explains the *fact* that "God worketh all things according to the counsel of his own will," in a way different from the Board. What we want to know, is, whether the Assembly approve of that rule.

Mr. Moderator, I do not myself believe this sort of philosophy that is so obnoxious. I understand the Maryville doctrines thoroughly, and I do not believe a word of it, any more than the Board. And I think it is all wrong. I am willing to call it any thing you please, only blasphemy. And I will agree to do any thing you please to these men, only to withdraw communion from them. You know, sir, we have Hopkinsians on this floor. It is manifest this is aimed at Hopkinsians, however it may be disguised. We have Hopkinsians of every form and grade, in every Presbytery, unless it be one or two in North Carolina. We have them of all sorts in the Presbytery that I belong to. And we debate the matter warmly sometimes, and call one another heretics, and all that, but I wish you could see the brotherly love that prevails all the time notwithstanding all that. I know Anderson perfectly well. He calls me a heretic, but I wish you could see how his fine noble countenance beams with benevolence while he says it.

Will you say, Mr. Moderator, that these men shall be in your churches, and be in your presbyteries, and be here in the General Assembly; and yet they shall not be eligible to employment as missionaries?

Mr. Wisner said he felt fully the importance of this subject. He had been many years acquainted with the General Assembly, and seen the distinctions between the Hopkinsians, and what are called Old Calvinists. But he had never been able to go in all points with either. And he had always felt disposed to aid the party that was in the back ground, whenever he saw a disposition in the other party to push with the shoulder. He had watched the course of things here, until now, it seemed to him we were like the family he had heard of. A certain man and woman intermarried, each of them having a family of children by a former connection. After a time, a neighbour, certainly with no very laudable motive, asked one of the little children how they got along with their new step-mother. "Oh," says the boy, "when they came together they took the children and mixed us all up together, and we don't know which is which." So, said Mr. W. it is in the Assembly. We can't tell which is which. It would require a man with an admirable pair of metaphysical spectacles to draw the line betwen Hopkinsians and Calvinists of the old school.

He thought it necessary for the board to have a discretion in regard to the employment of missionaries. The safeguard must be in the account which they render to this body afterwards. He was not prepared to say that doctrines might not enter into the account. It was true, the Presbyteries had an unlimited right to judge respecting the soundness of their members, and whoever they approve must be considered as *rectus in ecclesia*, by every Board under the authority of the General Assembly. Still it may not be expedient to employ a man who may give undue prominence to certain truths. It is proper for the Board to look at the *mode* in which their missionaries will exhibit the gospel, and to guard against the extremes on either hand.

Dr. Cathcart, of Penn. moved to amend by inserting this preface to the resolution. "Although the General Assembly do not recognise in the Board the right to decide on the orthodoxy of persons who are in regular standing with their Presbyteries, yet, &c."

Mr. White of Tenn. said he hoped the object of this inquiry would be borne in mind. The Presbytery to which he belonged had not sent up an indictment against the Board, from which they are to defend themselves. It is simply an inquiry to settle a principle, whether the Board have a right to exercise this scrutiny into the orthodoxy of those who are in regular standing.

Mr. Jenkin, of ———, said, none of the speakers seemed to have touched the point. The Board are the almoners of the Presbyterian Church. They are bound to dispense the charity of the church by some rule, and that rule is the will of the donors; that is, of the Presbyterian Church. They might not appropriate the funds according to the whims of individuals, but by the will of the donors. They are bound by the will of the Presbyterian Church. If they really believed that employing these men would thwart the intention of the donors, they were bound to refuse them.

Mr. Boyd, a ruling elder, of N. Y. said, in his view, it did not belong to the Assembly to answer abstract questions. He thought the committee's report embraced all that could have been adopted with safety to the Presbyterian church. There must be somewhere power to judge of the fitness of a missionary. Your missionary becomes the representative of this Assembly, as a preacher. It must be supposed that this Board have the good of the church more directly before them than others. It is always justifiable to test a principle, by taking an extreme case. Suppose a man was a Unitarian, &c. The Board are bound to act on their own knowledge in the case, however obtained.

Dr. Beecher of Mass. felt that he stood in a peculiar relation as a corresponding member, instructed by his constituents not to vote. Of course he should only speak on those topics of general interest which affect the whole church. The correct result, in all cases of difficulty, is brought about by the collision of mind with mind in the mild form of free deliberation; it was often important to recur to general principles. The case was a great one, one which involved the safety or the shipwreck of the church. He should speak more freely, as he had himself been ten years a minister in the Presbyterian church, and was still a Presbyterian in heart and feeling. He wished to speak also, before sides were taken in this matter. He had often been pained at seeing a course of discussion among ministers, which would not be admissible in any convention of civilians.

The question is, what powers are necessary for the Board to accomplish the end of their appointment. It is claimed by the Board, and conceded by the resolution, that they have a right to judge and act, on the gronnd of a supposed error in religious doctrine. If they have a right to judge, they have a right to ascertain by inquiry. Is this consistent with the rights of Presbyteries? Presbyteries have primary and exclusive jurisdiction of this matter. The whole General Assembly cannot call up a man, and impeach him of heresy, even if they knew it. The Presbytery is the only door, to bring a man in, or to thrust him out. When in by this door, he is "free of the city." No man can lawfully question his orthodoxy, so as to stop him from preaching. He may run and not be hindered. Can the Assembly delegate a power which it does not possess itself? Can this Board silence a man! But that would be only doing the whole, of what they have attempted to do a part. No other body can curtail the rights communicated by the presbytery.

This is also contrary to the book of discipline. That enacts expressly, that no right shall be taken away, but by process of trial and proof. Can the Board stop a man from preaching, and load him with all the odium of imputed heresy, and so far as their power extends do all they can to drive him out of the church! It comes to this, that his rights can be taken away, at the discretion of the Board, without trial or proof. What is despotism, but discretion without law? You erect a tribunal that takes original jurisdiction, above the Presbyteries, and Synods, and the General Assembly itself.

You cannot maintain the ground that these opinions are radically dangerous. Some of the most holy and beloved men in the church, men whose names will be brightened in heaven, have held that God is the author of sin. But they did not put the construction upon the sentiment, which those who are alarmed at it do. You are not at liberty to ascribe your expositions and inferences to them, when they deny it. In this case, it seems, the exposition was thrown away, and the deductions of the Board taken as the ground of proscription.

He attached the more importance to this subject, because he saw that a crisis had arrived, when the two classes will move on with tremendous efficiency in the cause of Christ, unless their ranks can be broken. Long ago the powers of popery began to yield, at the reformation, till the sacramental controversy threw every thing back. The puritans again had the advantage in England, until dissensions arose between the Congregationalists and the Presbyterians, and one party brought in Charles the second, and put a long period to the progress of evangelical piety there. The great enemy never felt the point of the spear as he does now. He knows that unless he can divide us, his time is short.

I have had much and intimate intercourse with men of both classes; and better men, or more efficient in the cause of Christ and of revivals, I never saw. I have seen evils ranging under both banners. Hyper-Calvinism is as bad as Unitarianism, and Antinomianism as bad as Infidelity. With but three exceptions, I never knew a Hopkinsian minister preach in the pulpit, that God is the author of sin. See the two classes brought to act together in a revival, and how well they draw together.

But the Holy Ghost has settled this question. He has decided for ever, that neither sort of philosophy either helps or hinders the efficacy of the truth, so long as it is kept out of the pulpit. The revivals of religion which take place continually, under the preaching of both classes, is the seal of the Holy Ghost on the subject. It becomes us therefore to adopt the sentiment advanced by the Apostle Peter, when he was accused for preaching to the Gentiles. *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Forasmuch then as God gave them the like gifts as he did unto us, who believed in the Lord Jesus Christ, what was I, that I could withstand God?* To this appeal there was no answer. The church at Jerusalem, the "mother church," was content, and we ought to be.

I should look with pain at a course of discussion which should draw the line anew. If our missionaries go there to take each other by the throat, they had better not go.

Dr. Green said he would have remained silent, if he had not thought he could communicate some information on this subject. The Board had felt that they had a sacred and responsible trust. In fact they had a double weight, their obligations as ministers, and their duties as members of the Board; and they had often felt it most oppressively.

What is the Board of Missions? It is appointed for the express purpose of selecting, judging, and sending forth missionaries, such as are calculated to win souls for Christ. And all this implies the exercise of discretion. You may as well have no board, as to limit their discretion. There may be unfitness for missionary labor in those who hold any system of doctrine. A man may be as orthodox as the confession of faith itself, and yet not be fit for a missionary.

He had had some experience in regard to this subject. Had belonged to the board ever since there was one; and long before had been a member of the Committee of Missions before the board was established. He had also some experience in the Presbyterian church, and knew its constitution, and system of government. He supposed he was the only one now spared, belonging to the synods that formed it.

At the commencement of their operations the executive committee conferred together on the subject of doctrines, and it was agreed that Hopkinsianism never should enter into the question, or be made an objection. There was in fact, Hopkinsianism in the committee. But is there not an extreme on which the committee would be bound to take a stand! He thought there might be a case in which the committee would be bound to decide against presbyteries themselves, and that the house would sustain them in it.

Would the Board be justified in sending out Unitarians, provided they were in regular presbyterial standing. It was not impossible, for he thought there was a tendency in some of the presbyteries even to that. When he read the Bible and the confession of faith, he found that they always placed purity before peace. "First pure, then peaceable."

The committee had a right to make inquiry. Inquiry led to investigate the doctrines of the teacher of these young men. They learned that he held such doctrines, and also that persons from that school kept pummelling their hearers with these things. And they thought this was reason enough for not employing these men of the same stamp.

He had no ambition to be in the board, was perfectly willing to give place to any other person. But if retained, he should probably do as he had done. If the church does not bear us out in it, we have acquitted our consciences.

Who brought this matter here? Did the board, or any of their friends? No. We were obliged to meet it here, and I hope we shall meet it, with plainness, but with no hostility. If animosities grow out of it we are not responsible.

As to the rights of presbyteries, it is the exclusive prerogative of presbyteries to judge primarily of the standing of ministers. But there is a review of their books, by Synod, and a course of complaint by which all their doings can come up before the General Assembly. Assembly had once been obliged to cut off a presbytery, because their proceedings were so irregular. It is the radical principle of presbyterianism that the right of review should exist.

In regard to the characters of those who held these different systems of doctrine, he did not think it belonged to him to declare who are worthy to wear crowns in heaven. And as to the testimony of the Holy Ghost, settling these controversies, he did not think that every excitement which was called a revival, was to be regarded as the work of the Holy Ghost.

Mr. *Jennings* of West Tennessee, was opposed to Dr. Cathcart's amendment, as inconsistent with the resolution. He thought the powers of the board must be exercised with a discretion which cannot be limited by any *a priori* directions. Still they are not irresponsible if they do wrong. They are liable to be arraigned here, and their conduct and principles reviewed.

In this case, the board do not attempt to decide judicially, but they must decide incidentally, on the doctrines held by applicants for employment. But they ought not to have made a record of this matter.

It would be the unwisest thing in the world for us to differ now, when we are surrounded by the phalanx of opposition. He had confidence in that Board, that they never would make an improper use of their powers, in regard to the doctrinal differences that exist among us.

Dr. *M'Auley* of Philadelphia, said he had no great desire to speak on this subject, only to say that he did not see any necessity for all this discussion, excepting as a man often feels better for having spoken out all that is in his heart. He thought all were agreed as to the great principles in the case. All this business was the operation of confidence. The Board must exercise their discretion. You must trust them. If they do wrong, you can turn them out, and punish them. You cannot appoint any men, who may not misjudge sometimes. The Board ought not to have sent out any thing against Dr. Anderson and his seminary. In case of doubt respecting a man's soundness in the faith, they ought to refer it to the Presbytery.

The Board is irresponsible to any body but this body. He had had much experience in regard to appointments and applications, and he knew it was a very delicate matter to know how to reject those who plainly ought to be rejected. We ought to be cautious how we call them to account for *not* appointing particular persons.

The amendment is just what we all mean, and where is the harm of saying it? It will remove all suspicion of any attempt on the part of the Board to control the General Assembly. It was not to be disguised that there are fears. To say that they shall have discretion "on the broadest ground," in fact means nothing, but may be made to mean any thing and every thing.

In the last ten years we had had no such assembly as this, for peace and brotherly affection, and he thought that if any brethren really wish to amend in this way, we ought to do it, to please them. Let us allow to each other, what we claim for ourselves, the right of reading the Bible with our own eyes, by the light of God's Spirit.

The Board have done a great deal of good, in which he rejoiced, and he doubted not every other member rejoiced in it. He did not endorse their infallibility, because he did not ask any body to endorse his.

After some remarks by several members, the Assembly adjourned.

AFTERNOON.

Dr. Cathcart's motion to amend recurring

Mr. *D. W. Lathrop* said, we were called on to recognise in the Board the power to decide on the orthodoxy of ministers who were in regular standing with their Presbyteries. He would have the questions sent up by the Presbyteries fairly answered. It was a question which must be met. We must determine what is the relation of the Board to the General Assembly.

If he did not love the General Assembly, and could bring himself to act politically, he would refuse to answer such questions, and let it go down so to the churches; and in twelve months the confidence of one half of that portion of the Presbyterian church that has confidence in the Board, would be withdrawn.

Either, the Board are to be regarded as a voluntary association, amenable only to public opinion, to stand or fall as they shall meet the wishes of the public, or they are the mere agents of the General Assembly. If the Board is the organ of the Assembly, is it not to be governed by the will of the Assembly! Are the Assembly agreed, that those who do not hold the sentiments of the Board shall be excluded from preaching! Or is there a perfect uniformity in the Assembly itself on these points? Who is to determine whether a minister is orthodox or not! You, say the Presbyterian church. The Board, as the agent of the Assembly, is to decide as the church has decided. Well, how does the Presbyterian church determine the orthodoxy of ministers! Why, by the decisions of her Presbyteries. That is the voice of the church.

From the location of the operations of the Board, it necessarily follows that the acting members, and the Executive Committee, must belong to the Presbytery of Philadelphia. Let it be granted now, that the Presbytery of Philadelphia are empowered to sit in judgment on the Presbyteries. Perhaps they may decide that the speaker is not orthodox, and that the Presbytery which he represents is not orthodox. And they may go on to cut off one Presbytery after another from their equal privileges.

If you adopt this report, you recognise this power by a solemn act. You say to the churches, that there is a tribunal erected in Philadelphia, to contro the Presbyteries; that the Presbytery of Philadelphia is a standard to measure orthodoxy throughout the church. When the call from the west is loud and urgent for missionaries, when funds are poured into the treasury of the Board, when the churches call for aid, and the Presbyteries send up their recommendations from the great valley of the Mississippi, pointing out ministers, you say to them, no, no, you cannot have ministers, because there is a shade of difference between their sentiments and the Presbytery of Philadelphia.

He did not say that all these evils would come at once. But he did say, that if this report was adopted, there would be no barrier left against them

Unless the Presbytery of Philadelphia is infallible, he did not wish to do any such thing. Unless the Board of Missions could recognise the attributes which the papal church ascribe to their head, he did not think the churches were prepared for all this.

Mr. Young from ———. The question from Tennessee is vague, and admits of a variety of answers. The Board cannot decide as a Presbytery, but in judging of the expediency of employing particular individuals they cannot help judging of a man's orthodoxy. He was pleased with the report when it came in, because he thought it a good get off. But if we are going to amend it, let us take the best amendment.

A motion was made to re-commit the whole.

Mr. Eddy of Canandagua. After all the light, and love, and liberty, that has been manifested in this discussion, is it possible that there is not wisdom enough in the Assembly to adopt a minute which will be satisfactory. The gentlemen say we are all agreed. And so we are all agreed, as to principles, but we are not agreed in this report, nor likely to be.

Recommitted.

THE RESULT.

Shortly afterwards, the committee to whom was recommitted the report on overture No. 9, made the following report.

"In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognise in the Board of Missions, the authority to sit in judgment upon the the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet from the necessity of the case they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment, from any applicant, holding themselves amenable to the General Assembly for all their official acts."

This was immediately adopted, *without a single dissenting voice.*

THE TRACT CAUSE.

(*CIRCULAR.*)

NEW PRICES AND DISCOUNTS
ADOPTED BY THE
AMERICAN TRACT SOCIETY.

It is the object of the EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY, in this document to lay before the Branches and Auxiliaries, supporters and friends of the Society, a *New System of Prices and Discounts* at which the Society's Publications will hereafter be sold, with the reasons for its adoption. They will first state the

System of Prices and Discounts hitherto adopted and now laid aside.

The *price* of the duodecimo Tracts, embracing the principal part of the Society's Publications, has been one cent for 10 pages; the *covers* of 8 page Tracts being counted as 2 pages each, and the covers of all large Tracts being not counted, and of course gratis.

The *discounts* made on all the Society's Publications have been as follows: to Benevolent Institutions, and to individuals purchasing for gratuitous distribution, or to sell again, 10 per cent. discount; to Auxiliaries contributing one-fourth part of their funds as a donation, 20 per cent. discount; and to some large Branches and Auxiliaries, owning Depositories from which minor Auxiliaries are supplied a still larger discount has been made by a special vote of the Committee.

The embarrassments growing out of this system of operation and which have led the Committee to the adoption of the change herein announced, are chiefly the following: viz.

1. A large portion of those who co-operate with the Society, especially in the more distant and destitute parts of the country, either do not understand the practical operation of the system of giving 20 per cent. discount to Auiliaries, and at the same time requiring one-fourth part of their funds as a donation, or, if they understand it, do not see the propriety of its adoption; while at the same time, it introduces much perplexity in the details of the operations of all Auxiliaries.

2. This part of the system bears very unequally on Auxiliaries in destitute parts of the country, which need to have the whole amount of their funds returned to them in Tracts, compared with Auxiliaries in places abounding in means, many of which it is desirable should contribute more than one-fourth part of their funds as a donation.

3. The giving of so large discounts to Branches and Auxiliaries, necessarily prevents the Society from affording its Publications at as low a rate as is desirable, to that portion of the community not entitled to a discount; while, at the same time, the large discounts, in connexion with the fact that so large a portion of the covers are gratis, renders the nominal price of the Society's Publications so much greater than the amount received in the sales, as to convey an erroneous impression of the rate at which they are actually afforded. The selling of Tracts at 20 per cent. discount from the rate of 10 pages for a cent, is equivalent to selling 12 1-2 pages for a cent, and this rate of discount is somewhat less than the average discount hitherto made by the Society on all its Publications. Add to this the fact, that of the whole number of pages of Tracts and covers issued by the Society, previous to May 1, 1829, 21 4-10 per cent. were covers; and that of the whole number of pages of Tracts and covers, 17 3-10 per cent. have been covers not counted, and gratis, in the mode in which the sales have hitherto been conducted; and it appears that, while the Society has nominally been selling 1000 pages for a dollar, it has actually sold, taking into view the discounts and the covers, all its duodecimo Tracts, on an average, since the time of its formation, at the rate of about *1500 pages of Tracts and covers for a dollar.*

The Committee, in the adoption of the system of prices and discounts now to be submitted to the Christian community, not only hope to obviate some of the principal embarrassments above alluded to, but they have felt warranted, by the present reduction in the cost of the materials and mechanical labor employed by the Society, to afford its Publications, on an average throughout the country, at prices considerably reduced.

System of Prices and Discounts now adopted.

1. Useful matter will, as soon as it can be prepared, be printed on both sides of the covers of the duodecimo Tracts; and as the expense of issuing each cover somewhat exceeds the expense of issuing a Tract of 4 pages, *each cover will from and after the present time, be counted as four pages* in the sales.—This method of counting the covers, in connexion with a change in the system of discounts, will enable the Committee, while they increase the number of pages sold for a cent, to determine on a number which will be of convenient use—a point which all who are conversant with the detail of Tract sales will see to be indispensable. By this method of counting covers, the prices of the Tracts of different sizes will also bear essentially an equal relation to their cost; and should it, at any future time, be thought desirable to omit the covers on any of the smaller Tracts, no derangement will be thereby occasioned in the system of prices now adopted.

2. The price of the Society's duodecimo Tracts, each cover being counted as 4 pages, will be, throughout the country, from and after the present time, *one cent for fifteen pages;* and the prices of its other Publications as in the accompanying schedule.

3. *Discounts will be made only to large Branches and Auxiliaries having Depositories from which minor Auxiliaries are supplied.*—The doing away of all other discounts will greatly simplify the Tract operations of the country; and in connexion with the consequent increase of the number of pages afforded for a given sum, will especially advance the interests of the more distant and destitute portions, which have hitherto been, to a great extent, supplied at the rate of 10 pages for a cent without discount. The expenses to which large Branches and Auxiliaries, owning Depositories, are subjected for *freight*, and in several of our principal cities and towns for *rent* and *agency*, are necessarily large; and while they must, in no small degree, be sustained by donations from the places where such Depositories are located, the Committee believe that to afford a discount to aid in sustaining such Depositories at the principal commercial centres throughout the country, will further the general interests of the Tract cause, and is essential to the carrying into effect of a primary principle in the Society's Constitution: that the "prices of its Tracts shall be, as far as practicable, the same in all parts of the United States."

4. In the language of the Society's Constitution, as amended at the last Anniversary, "*Any Tract Society annually contributing a donation from its funds to the Treasury of this Society, may be considered an Auxiliary.*"—While this provision of the Constitution has been made to obviate embarrassments which have hitherto existed, especially in distant and destitute portions of the country, the increasing claims upon the Parent Institution demand that *the aggregate amount of donations from its Auxiliaries should be by no means diminished, but rather greatly increased;* and such, the Committee trust, in the expanding benevolence which the Holy Spirit has awakened in the followers of the Redeemer, will be the actual result. The openings which, in Providence, are spread before the Society for gratuitous distributions in the great valley of the Mississippi and other destitute parts of our country and the world; the necessity of adding, from time to time, to the number of its Publications, and of sustaining a general Depository from which supplies on sale may at all times be obtained, particularly for the systematic and stated distributions now extensively adopted; the necessity of frequently giving short credits to feeble Auxiliaries in destitute places; and the fact, that the Publications of the Society, as the nature of the Institution demands, are sold "AT COST"—all conspire to show that increasd and liberal *donations* to the Society are indispensable to the vigorous prosecution of its great and important work. For a large part of these donations it depends on its Auxiliaries; nor can the Committee believe they will be less abundant, or permanent, or useful, or acceptable to God, because they will hereafter be the *free and voluntary appropriations* of those who love the cause.

5. Life and Annual Directors will be entitled to receive, annually, 3000 pages of Tracts, or such of the other Publications of the Society as they prefer, to the value of two dollars; and Life and Annual Members to receive, annually, 1500 pages of Tracts, or other Publications, to the value of one dollar; and may draw the same directly from this Society, or from any of its Branches or Auxiliaries which have Depositories.

6. All publications drawn from the Depositories of Branches and Auxiliaries, by Directors or Members of the Parent Society, or by authorized Agents in the name of the Parent Society, may be *charged to the Parent Society at their nominal price, without any discount.*

By the above system of Prices and Discounts, the Society will sell as many more than 1500 pages of Tracts and covers for a dollar, on an average throughout the country, as shall equal the whole amount of discounts made to Branches and Auxiliaries owning Depositories, which will increase the average quantity sold for a dollar to not far from 1700 pages.

The Committee would refer to the Society's Fifth Annual Report, now in the press, for numerous additional statements relative to the cost of the Society's Publications, and the principles on which all its pecuniary concerns are transacted. It has been their sole endeavor, unless their own hearts deceive them, so to discharge the responsible trust committed to them in this eventful period of the church and the world, as shall render the Society the most extensively useful in view of our relations to God and eternity. To His smiles and blessing, and to the approbation and Christian confidence of all who love and co-operate in this cause, do the Committee commend the measures herein announced; praying that they may be the means of exciting many to greater activity in this work; of increasing the number of Publications dispersed; and of bringing a higher revenue of praise to our Divine Redeemer, in the salvation, through his grace, of increased multitudes of our dying fellow men.

By order of the Executive Committee of the American Tract Society.

S. V. S. WILDER, *Pres. of the Soc.*
WILLIAM A. HALLOCK, *Corresponding Sec.*
New-York, June, 1830.

PRICES

Of the Publications of the American Tract Society.

All duodecimo Tracts (each cover being counted as 4 pages) are sold at the rate of 15 pages for a cent, or 1,500 pages for a dollar.

A Tract of 8 pages covered is counted as 12 pages.
A Tract of 12 do. do. 16 do.
A Tract of 16 do. do. 20 do.
A Tract of 20 do. do. 24 do.

And in a similar manner in respect to duodecimo Tracts of all sizes and in all languages.

To find the value of a given number of pages, deduct ⅓, and the remainder is the value in mills, thus: 3)1500 pages — 500 — 1000 mills or 1 dollar.

To find how many pages a given sum will purchase, add ½, and annex a cypher, thus: 2)$1.00 — 50 — 1,500 pages.

CHILDREN'S TRACTS.

Series I. 48mo. 16 pages ½ ct. each, or 50 cts. per 100.
Series II. 32mo. 16 do. 1 do. or $1 per 100.
Series III. 32mo. 32 do. 1½ do. or $1 50 per 100.
Series IV. 18mo. 36 do. 2½ do. or $2 50 per 100.
Series V. 18mo. 48 do. 3 do. or $3 per 100.
Broadsheets, ½ sh. medium, ½ do. or 50 cts. per 100.
Handsbills, size of 1 Tr. p. 1 m. each, or 10 cts. per 100.

OCCASIONAL PUBLICATIONS, IN STIFF COVERS.

Burder's 12 Sermons to the Aged, 148 pp. at 15 pp. for 1 cent, 10 cents.
Biography of Newton, 120 pp. at 15 pp. for 1 cent, 8 cents.
Biography of Leighton, 64 pp. at 15 pp. for 1 cent, 4 cents.
Biography of Swartz, 64 pp. at 15 pp. for 1 cent, 4 cents.

BOUND VOLUMES.

Tract volumes, 400 pp. 12mo. in sheep, 44 cts. In calf, 75 cts.
The same Tracts in volumes of 134 pp. ½ bound in morocco, 25 cts.
Doddridge's Rise and Progress, 200 pp. 12mo. in sheep, 37½ cts. Half bound, in calf, 50 cents.
Baxter's Saints' Rest, 272 pp. 12mo sheep, 37½ cts. Half bound, in calf, 50 cents.
Christian Reader, designed for the use of Schools, 400 pp. 12mo. in sheep, 44 cts
Boatswain's Mate, 152 pp. 12mo. half bound in morocco, 25 cts.
Tract Magazine, per volume, half bound, 50 cts.

VOLUMES OF CHILDREN'S TRACTS.

Series I. 256 pages, half bound in morocco, 15 cents.
Series II. 256 do. do. do. 18 do.
Series III. 256 do. do. do. 18 do.
Series IV. 252 do. do. do. 25 do.
Series V. 240 do. do. do. 25 do.

☞ The above prices are without discount, except to Branches which are subjected to expense for freight, rent, and Agency, in sustaining Depositories from which their Auxiliaries are supplied with Tracts.

CONSTITUTION
OF AN
AUXILIARY TRACT SOCIETY.

[*As revised by the Committee, June,* 1830.]

Article I.—This Society shall be called "THE AUXILIARY TRACT SOCIETY OF ;" the object of which shall be to promote the interests of Evangelical Religion and sound morality in this vicinity, by the circulation of Religious Tracts; and to aid the American Tract Society, instituted at New-York in 1825, in extending its operations, especially in destitute parts of the United States, and of other countries.

Art. II.—All persons annually contributing any sum to the funds of the Society, whether for Tracts, or as a donation, or both, shall be members. The payment of ten dollars, at one time, as a donation, shall constitute a member for life.

Art. III.—The Society shall hold its Annual Meeting on the in , when a Board, consisting of a President, Secretary, Treasurer, and Directors, together with Solicitors, shall be chosen to conduct the business of the Society. In case of failure of an annual election, the existing officers shall continue till a new election. The Board may call special meetings of the Society.

Art. IV.—It shall be the duty of the Secretary to record the proceedings of the Society and the Board, notify the meetings, and prepare the Annual Reports; and also to communicate to the American Tract Society a notice of the formation of this Auxiliary, and of the Constitution adopted; an abstract of the Reports annually presented, with a list of the Officers elected; such instances of the usefulness of Tracts as may come to his knowledge, and all other intelligence which may be calculated to promote the cause of Tracts.

Art. V.—The Treasurer shall act as the Society's Agent and Depository; shall report the state of the Treasury at every meeting of the Board; and shall remit funds to the Treasury of the Parent Institution at the earliest practicable date: the total amount subscribed to this Auxiliary in donations to be made a donation to the Parent Society, unless the Board shall otherwise direct.

Art. VI.—The Board shall have power to designate such part of the donations, received by this Society, as they see proper, to be a donation to the American Tract Society, and to employ the remainder of the donations in the purchase of Tracts; to be appropriated, at their discretion, either for a depository of this Society, or in stated and systematic general Tract distribution, or otherwise. They shall have power to fill their own vacancies, enact their own By-Laws, and assign to the members of the Board and the Solicitors their respective duties in collecting and obtaining subscriptions, and distributing the Tracts. Three shall constitute a quorum.

Art. VII.—Subscribers shall not be entitled to receive Tracts until their subscriptions be paid.

Art. VIII.—Meetings of the Society shall be opened by prayer.

Art. IX.—This Constitution may be altered by a vote of two-thirds of the members present at any meeting of the Society regularly convened.

*** The subscriptions for Tracts will entitle the subscribers to them as follows, viz.: 1 dollar, 1,500 pages: 75 cents, 1,125 pages; 50 cents, 750 pages; 25 cents, 375 pages; 44 cents, one Tract volume of 400 pages, bound; 3 dollars and 3 cents, one bound set of 7 volumes.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 23, 1830.

TRANSUBSTANTIATION.

On Saturday night last Mr. Elder, a Catholic priest, preached in the court house in this place. The subject of his discourse was an editorial article, which appeared in the Luminary about three months ago. In that piece we gave our reasons for not believing the Catholic doctrine of transubstantiation or the change of the bread and wine, used in the eucharist, into the real body and blood of Christ. Our reasons Mr. Elder undertook to refute, and to remove the objections, which we had advanced. After listening attentively to all his strictures we felt convinced that our reasoning still remained unanswered and our objections unremoved. We do not therefore feel it necessary to say any thing by way of reply to his attacks on arguments too strong to be overthrown by his or even a mightier arm. Truth will stand.

We have a word or two to say in answer to some of his criticisms. He complained of us for applying to the Catholics the terms *Papists* and *Romanists*. He said it was nicknaming and abusive. We certainly had no such intention in using those words, and we think he complained without a cause. *Papist* is authorized by Johnson, Walker, and Webster; and *Romanist* is authorized by Todd and Webster.

The use of the expression "broken body," he thought evinced a lack of theological knowledge, because the scriptures declare, that not a bone of him should be broken. He thought it either a mark of ignorance on our part, or a false translation in the Protestant Bible. As to our translation of the Bible we believe it will not suffer in comparison with the Catholic version as to correctness, and its contents we presume to say are as familiar to Protestants as it is to Catholics.

When we say the body of Christ was broken, we do not say that his bones were broken. His body was broken and torn by the thorns, the scourge, the nails and spear. We consider the language to be warranted by Christ himself. "Take, eat, this is my body, which is broken [klomenon] for you....." 1 Cor. 11, 25. i. e. this bread, an emblem of my body, for that it was bread and not literally his body is evident from the fact that he afterwards called it bread.

We have neither time nor room to extend our remarks.

SABBATH SCHOOL MOVEMENTS.

On the 9th inst. a meeting was held in the city of New-York for the purpose of taking measures to aid the American Sunday School Union in the accomplishment of their late resolution adopted at Philadelphia of establishing Sabbath Schools in all destitute places in the valley of the Mississippi.

The meeting was addressed by the Rev. Mr. Young of this place, and by several other clergymen and by laymen. A deep interest was excited on the subject, and the subscriptions and collections taken on the spot amounted to *eleven thousand four hundred and fifty-six dollars.* A committee was appointed to solicit further aid.

SABBATH SCHOOLS.

A third meeting, for the purpose of rendering assistance to the American Sunday School Union to supply the valley of the Mississippi with Sabbath Schools, was held in Philadelphia on the 3d inst. The Hon. Mr. Milnor, Mayor of the city presided, and the Rev. Messrs. Ross and Alexander were secretaries. A spirit of liberality not in words merely, but in giving, pervaded the meeting. The Rev. Mr. Brantly, editor of the Columbian Star, who was present, and himself gave $50, estimates the whole amount of pledges at this meeting and the two preceeding it, at not less than $26,000. Thus the noble cause goes on. The wisdom and generosity of its patrons are worthy of commendation. Teaching children to read, to read the Bible, and interesting religious books, is laying the axe at the root of the tree. It is beginning at the right time and the right place.

FAYETTE COUNTY TEMPERANCE SOCIETY.

Week before last this society held a meeting in the 1st Presbyterian church in this place, and listened to an eloquent and able address delivered by the Rev. O. B. Ross of the Methodist connexion.

On Monday night last the society convened in the court house with a respectable number of other gentlemen and ladies, and were addressed in a persuasive and forcible manner by the Rev. Mr. McAboy of the Baptist church. This society now consists of more than two hundred and twenty members.

Messrs. Willis & Rand now publish three weekly papers, the Boston Recorder and Religious Telegraph, the Youth's Companion, and the Education Reporter. The first is to be edited hereafter by Mr. Calvin E. Stowe, the second by Messrs. Willis & Rand, and the last by Mr. Rand. Mr. Stowe stands high as a scholar, is translator of Jahn's Hebrew Commonwealth and editor of a handsome edition of Lowths' Lectures on Hebrew Poetry. He has recently been an assistant to Professor Stuart in the Theological Seminary at Andover. The Boston Recorder is the oldest *religious* newspaper in our country. It may be expected that it will not suffer in the charge of Mr. Stowe.

The Education Reporter is to be devoted to the interests of education, particularly to the advancement of Lyceums and common schools. We rejoice to see that there is encouragement for the increase of such publications, and we wish them much success.

Proposals for publishing by subscription the writings of the late John M. Mason, D. D. of New-York, have been issued by the Rev. Ebenezer Mason.

From the Annual Report of the American Unitarian Association it appears that the present number of Unitarian Societies in the United States is about 182, of which 149 are supplied with ministers. Of these 150 Societies and 127 ministers are in Massachusetts.

PRICE OF TRACTS REDUCED.

By an article in this paper, which appeared as an Appendix to the Tract Magazine, it will be seen that the American Tract Society have made some new arrangements in regard to the prices of their publications. They now sell their unbound tracts at the rate 1500 pages including covers for *one dollar*, and the bound volumes at 44 cents each.

Persons in the habit of purchasing tracts or wishing to purchase, and all officers of Tract Societies, should furnish themselves with this new system of prices, &c. of the Parent Society.

In the last number of the Baptist Chronicle, notice is given that the next Session of the College in Georgetown will commence on the 26th of July next. Instruction will be given by the President, two Professors and two Tutors. Rev. Ira Chase has accepted his appointment to the Presidency.

SOUTH BENSON BAPTIST CHURCH.

By a "statement of facts" in the Baptist Chronicle it appears that this church at the close of last year consisted of about 300 members and three ordained ministers, William Hickman, Jr. the pastor, John Brown, and John S. Major. At a meeting of the church in January a division took place in regard to the propriety of having a creed, and the minority were constituted a separate church by Jacob Creath and John Brown. At a meeting of the church in Feb. the separatists 66 *in number were solemnly excommunicated.*

CENTRE COLLEGE.

We are requested to give notice, that the examination of the students in Centre College will commence on Tuesday next, and continue the two succeeding days; and that on Friday the public exhibition will take place. The friends of the institution are respectfully invited to attend.

MURDER WILL OUT.

The murderers of Mr. White of Salem, Mass. have been discovered. Our readers will recollect the account of this murder, published a few weeks ago, in which it was stated no clue to the perpetrators of the horrid deed had then been discovered. It now appears that a Capt. Joseph J. Knap, who married the grand niece of Mr. White, was the prime mover of the affair. He proposed to his brother, John F. Knap to murder Mr. White. He declined doing it himself, but at his brother's request employed Richard Crowninshield to do it, for which act, Crowninshield was to receive $1000. He accordingly made his arrangements and murdered Mr. White in his bed. Further particulars hereafter.

DEATH BY LIGHTNING.

We learn that on Wednesday last, five or six miles from this place, two persons were killed, and a third seriously injured, by lightning. They had taken shelter under a tree, during a violent thunder shower.

From the Nashville Whig & Banner.

THE TORNADO.

"*Extract of a letter to the Editor dated*

SHELBYVILLE, Tenn. June 2, 1830.

DEAR SIR: Shelbyville is in ruins. On Monday night, 31st May, about 12 o'clock, it pleased an all-wise Providence to visit this place with a most devastating hurricane. The Court-house, the Market-house, Methodist Church, the Brick Hotel, the Bank and many other valuable buildings were prostrated in an instant. Five young men were killed, and many others bruised and wounded. Mr. Newton, editor of the Shelbyville Intelligencer, was carried amidst the ruins of his house 100 yards, and instantly killed and dreadfully mangled; the other young men who were killed were Mr. David Whitson and Mr. Caldwell, saddlers; Mr. Rideout; and Mr. Arnold, clerk in Mr. James Reid's store.—Messrs. Blackman, Dodson, Solomon, Dews, and many others, were badly hurt. About thirty-eight stores and shops, and ten or fifteen dwelling houses were overthrown.

"I shall not attempt to describe the scene. Those who have seen most of such scenes, I imagine, attempt least to describe them. No one heard the fall of a tree, or fence, or house. It was one constant, monotonous, shrill roar—the voice of the Tempest. The lightening was one constant flash, rendering every thing visible. The earth was covered with a sheet of water. From the Public Square east, all is one undistinguished mass of ruins. The very foundations of many houses were blown up, and scarcely one stone left upon another. The preservation of lives amid such destruction of habitations, seems almost miraculous. Many found themselves lying on their floors without a roof over them or walls around them; others were extricated by their own exertions, or that of their friends, from the midst of rafters, beams and rubbish. Some were carried to a distance between masses of timber and brick bats. The storm began to subside, and the cry of distress was heard. People half naked were seen running through the streets to extricate their friends, or convey them to a place of safety. Mr. Arnold's case was very pitiable. In passing from the store to the street, the corner of a flying door struck him and tore out a portion of his lungs. He was still able to run into the street, where he was picked up and carried into an unroofed house and laid upon the floor; thence he was taken to bed, and lay during that night and the next day in the greatest agony, which he bore with remarkable fortitude, and at length died, giving his friends the most consolatory evidence of his unshaken and triumphant faith.

The damage is variously estimated, from fifty to a hundred thousand dollars. Some have lost their all, and are without houses, furniture, or food. Mr. Turrentine's Jewelry shop was literally torn to pieces, and his whole stock scattered in every direction. The goods in most of the stores sustain a good deal of injury.

Extract of a letter to the Editor, dated

CHARLOTTE, Ten. June 1, 1830.

"About half past ten o'clock last night, our village was visited with a Tornado, the violence and destructive effects of which no pen can describe, nor can they be adequately conceived except by those who were witnesses to the awful and terrific scene. Our little town is now, literally, a heap of ruins. Many, who but yesterday had a comfortable home, are now without a place even to shelter themselves, while their clothing and provisions have all been swept away in the general wreck. The wind approached the village from the south west, and although the appearance of the sky was frightful, and one constant glare of lightening inspired awe and alarm, yet no one anticipated, none could anticipate, and even now it is difficult to realize, what the ravages of 5 minutes have produced. But yesterday, we were at ease, and comfortably situated; to day, many are wandering about the streets, not knowing where to go or how to procure the means of supplying their necessities. Many, who but yesterday were blessed with health and the full enjoyment of the comforts of life are now languishing on their beds, with broken limbs and mangled bodies, and some with scarce a hope of recovery. But amidst all these calamities, the hand of a protecting providence has been displayed in the almost miraculous preservation of many of our citizens.

The only house in the town that entirely escaped injury is that occupied as a store by James Steele & Co.; and with the buildings destroyed, nearly all their contents were swept away and lost. The court-house, a substantial brick building, is a heap of ruins, and Mr. Wm. Collier who was buried beneath the rubbish, is dangerously injured, but yet survives. The jail is nearly level with the ground. Mrs. Eubanks is not expected to recover; Mrs. Coffee is much mangled and not able to move herself; Mr. Glasgow was dreadfully injured, though now recovering, and many other persons have received smaller wounds. The public records are all lost, and the fragments of the buildings are scattered through the country for miles."

NEW WORKS.

A Pocket Dictionary of the Holy Bible.—This is a neat little 18mo volume of 546 pages, prepared for the American Sunday School Union, by the Rev. Dr. Alexander, Professor in the Theological Seminary at Princeton. It contains a historical and geographical account of the persons and places mentioned in the Old and New Testaments: and also a description of other objects, Natural, Artificial, Civil, Religious, and Military; together with a copious reference to texts of Scripture under each important word. Brown's Dictionary of the Bible was a bridged by Dr. A. as the basis of his work, and improvements were then made by consulting other books, particularly Mansford's Scripture Gazetteer, and Harris' Natural History of the Bible. The style is plain and perspicuous, the doctrinal sentiments so far as we have examined, purely evangelical, and the work in every respect admirably fitted for the purpose intended by the author. It is gratifying to find professors in our literary and theological institutions devoting their powers to the preparation of works for children and youth. The business properly belongs to them, and we hope that the example of Dr. Alexander, will be imitated by many of his brethren.

Introduction to the National Reader.—This little work is the first of a series of school books prepared by the Rev. Mr. Pierpont of Boston, and is intended as a course of exercises in reading for the younger classes in our common schools. The selections, both in prose and verse, are chiefly from the works of American writers. They possess the recommendation of a pure style, and from the biographical and historical anecdote, with which they abound, are peculiarly well adapted to interest the feelings of children, and especially American children. The *National Reader*, to which this little volume is introductory, has been for some time before the public, and is held in such estimation that it has been reprinted in England, where it has received high commendation.—*N. Y. Obs.*

TO CORRESPONDENTS

"PHILO, No. 2," is omitted this week for want of room. It will appear in our next.

MARRIED,

On the 20th inst. by the Rev. N. H. Hall, *George Boswell, Esq.* to Miss *Mary R. Berryman.*

On the 9th inst. by the Rev. N. H. Hall, Mr. *Joseph G. Goodwin,* of Clarke county, to Miss *Rachael Downing,* of Lexington.

OBITUARY.

Died—In Frankfort, on Saturday last, very suddenly, Maj. *Alexr. Parker,* formerly of Lexington.

——Near Lebanon, Washington county, Ky. on the 5th inst. Mrs. *Rachael Fogle,* consort of Mr. Robert Fogle, aged 36 years. She died in the triumphs of Christian faith, after a protracted illness of about 6 months, which she bore with exemplary patience and resignation to the divine will.—(*Communicated.*)

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

POETRY.

THE DREAM OF LIFE.

'Twas but a bubble—yet 'twas bright;
And gaily danced along the stream
Of life's wild torrent, in the light
Of sunbeams sparkling—like a dream
Of Heaven's bliss, for loveliness,—
For fleetness, like a passing thought,
And ever of such hopes as this,
The tissue of my life is wrought.
For I have dreamed of pleasure, when
The sun of young existence smiled
Upon my wayward path; and then
Her promised sweets my heart beguiled;
But when I came those sweets to sip,
They turned to gall upon my lip.

And I have dreamed of Friendship, too:
For Friendship, I had thought, was made
To be man's solace in the shade,
And glad him in the light,—and so
I madly thought to find a friend
Whose soul with mine might sweetly blend,
And, as two placid streams unite,
And roll their waters in one bright
And tranquil current to the sea;
So might our happy spirits be
Borne onward to Eternity.
But he betrayed me,—and, with pain,
I woke—to sleep and dream again.

And then I dreamed of Love,—and all
The clustered visions of the past
Seemed airy nothings, to that last
Bright dream. It threw a magical
Enchantment on existence,—cast
A glory on my path, so bright
I seemed to breathe, and feel its light.
But now the blissful dream is o'er,
And I have waked,—to dream no more.

Beyond each distant glimmering star,
That twinkles in the arch above,
There is a world of truth and love,
Which earth's vile passions never mar.
O could I snatch the eagle's plumes,
And soar to that bright world away,
Which God's own holy light illumes,
With glories of eternal day,
How gladly every lingering tie,
That binds me down to earth I'd sever,
And leave, for that blest home on high,—
This hollow-hearted world for ever.

[*N. E. Review.*

MISCELLANEOUS.

From the American Pastor's Journal.

POLISHED HEATHENISM.

[Furnished by a Clergyman.]

It is truly astonishing to observe the ignorance of some men, as it is incidentally elicited, on the subject of religion. Their confusion, levity, and often total vacuity of thought on this subject, would seem impossible where the light of the gospel shines, and incredible were it not for the convincing power of facts. How valueless the soul, in his real estimate, who allows it to move on to the wonders and terrors of eternity, ready to follow any direction which the currents of caprice may give it!

This ignorance is often found in connexion with upper life, fine manners, and general intelligence. Little incidents develope it. It is seen, and best seen, when its subject is wholly unconscious of its manifestation. A silly remark or a lengthened conversation, is frequently stored with its evidences. The following narrative, given substantially as related by the clergyman alluded to, has suggested these reflections.

I was, says our informant, on board a fine steamer, several hundred miles from home. Many passengers, exhibiting several varieties of society, crowded the deck; standing, promenading, or seated, enjoying a fine air and the gorgeous scenery of a bright summer evening. As I took a casual station near the bow, a gentleman at my side commenced speaking in reference to some passing affair, and evinced, as I thought, a desire to converse with me. I had marked him before. In person and port he was tall and lordly, looked well, had evidently seen the world, and felt his consequence, as he submitted from necessity to inhabit the same floating castle for a time, in which so many rude inferiors offended his refinement without acknowledging his dignity. He evidently knew I was a clergyman, and I was not without fears that he was a contemner of religion, or a professed infidel. In this I was mistaken. He meant—after a sort—to be a christian, and had extended his self-complacency into the department of religion. He was as distinguished from us all for piety, in his own esteem, as for social elevation and refinement. I am sorry to say, lest it should seem invidious, that he was an Englishman. His moral peers are to be found, doubtles, on both sides of the Atlantic; and I trace his conversation in the following dialogue, for their especial benefit who inhabit, with myself, these territories of the west.

Gentleman. You gentlemen of the cloth have fine times of it. Easy work, full pay, universal respect, and unlimited influence it seems.

Clergyman. You may err by superficial views of the case. Appearances are unsafe as a rule of judgment. We work hard, sir, receive too little to stimulate cupidity, or countenance envy, and could have no influence were it not for the conviction of the people that we believe what we preach, and practise what we believe, and that our official labours are salutary in their effects on the community. Many, who have no spiritual fellowship with our doctrine or sympathy with our cause, which is "not of this world," in its character, are profoundly convinced of the value of the ministry, as it regards only "the life that now is," because it favours civilization, knowledge, order, morality, domestic purity, and the repose of society. The clergy of this country are *beneficed* only in the covenant of grace; and their only church establishment is, under God, in the affections of the good, the consciences of the wicked, and the power of public sentiment.

Gentleman. Well, as to all that, I say nothing. Such is doubtless your version of the matter. But, there is one fault among you all which I every where observe—you make too much noise and talk about religion. Why not keep every man his religion to himself?

Clergyman. Religion, sir, is the gift of heaven to men; and those who have it are the steward- in trust and the almoners of God for others. We are bound to communicate it. There is no selfishness in religion. Those who possess it are disposed to diffuse it.—How could I love the Saviour, and not love the souls for whom he died? How could I truly love your soul, and never speak a word or do a thing, or utter a prayer for your salvation?

Gentleman. Now this is all professional! You may talk so to the ignorant, to men who have never seen the world, and know nothing of life. But to me it seems ungentlemanly to make such a parade of the matter, as if every body ought to believe what *you* do.

Clergyman. Every one ought to believe the truth, since God has clearly revealed it, "who will have all men to be saved, and to come to the knowledge of the truth." Now, if *I* believe at least substantially the *truth*, why ought not *you* to believe substantially the same?

Gentleman. Still, leave every man to his own wisdom in the matter; and above all, cease to accost and arrest every mind in the community with your views in religion. I confess I like the Quakers; they are so still and inoffensive. They are the best Christians in the world. I lately heard a good sermon from a woman of their persuasion, and really wish that all the divines in the world could have heard it. It was none of your long sermons. She came right to the point.

Cler. Can you recollect any excellent doctrine delivered by her?

Gent. Certainly I can. Her discourse was all practical, indeed; but then it was founded on a text that other preachers seldom take: *Let every man mind his own business.* She said it was the very essence of the gospel, and if it were universally followed there would be little disease, less poverty, and no war; and that it was such a plain command that all could comprehend it; that college learning was unnecessary to enforce it; that hireling priests were its enemies, and that it was a marvel to her that the whole world had not sense enough to observe it. She said, if they would only remember it, it would be religion and knowledge sufficient for them; and that all classes, kings and subjects, scholars and farmers, husbands and wives, old persons and young, had nothing else to do.

Cler. And did she say a word of Jesus Christ, and him crucified?" or explain the reason that God should give us such a volume of inspiration as the Bible, when her epitome was all? Besides, I should like to know where the text is which you have quoted; I have never seen exactly such a passage of scripture.

Gent. I dont know, nor did she say. She was all for "the spirit," and not "the letter," and there, I think, she has the advantage of you.

Cler. And do you really believe that her doctrine could comfort and sustain your soul on a death bed?

Gent. As to that, and all such things, sir, I never trouble myself. If I do as well as well as I can, it will all go right, I dare say. This noise, and these questions in religion, are just what I dislike. Men of liberal minds care for none of these things. They may affect the vulgar.

Cler. But do you really care so little for salvation?

Gent. Care?—I mind my own business, I tell you; and that, as the Quakeress said, is all of it. However, I think a man has religion enough if he only keeps the ten commandments.—That is all I do, and I should like to know what more a man wants!

Cler. There is one sentiment in which I am very happy to agree with you;—it is in the excellency of the ten commandments, and in the piety of keeping them.

Gent. Well! I am glad to hear you speak so liberally. Just adhere to that, and all will go safe.

Cler. Stick to it? That I will; and so will God that gave them.

Gent. Very well! Then we are agreed sure enough. Now we have all plain sailing; and if you would only preach so we might have short sermons, no mysteries, and every one could understand you. But as it is, when I hear some of your preachers—

Cler. Pardon me! I wish to stick to the commandments. Your proposition was a sound one; but let us examine it. A man's religion will suffice, you say, if he only keeps the ten commandments. But mark the *condition*, my friend, for here is wisdom. "The commandment of the Lord is pure, enlightening the eyes." *If* he keeps the ten, you say; but what if he keeps only nine of them? or breaks those that show our duties to God? or keeps none of them sincerely? Or transgresses them all? what then? Could you, or your admired prophetess, resolve the dilemma? Has the law a penalty? If so, what is it? When incurred, is there any way of escape? If sin renders us obnoxious to the justice of the Lawgiver, how can mercy relieve us? Will mercy quarrel with justice? "Shall the prey be taken from the mighty, or the lawful captive delivered?" Stick to the commandments, I say; and tell me, as candidly as I will tell you the same of myself, have *you* kept them? And if not, will you choose to forget that God has pronounced his awful curse on all transgressors? or will you think it folly to ask, "What must I do to be saved?" or, should you once feel the fact that you "have sinned against heaven," and in his sight whose throne is there, would you wish to know nothing of "the Lamb of God?" nothing of Christ, and salvation "through his blood?"

Gent. All this, to me, is heathen Greek, mere fustian and cant. Why, if what you say is true, what will become of the heathen? Besides, your professors of religion are no better than they should be. I know great Christians that will cheat, lie, and steal; but they never swear, as the saying is. And you know we all have our faults God is merciful, as the scripture says; and some clergymen of my acquaintance, especially in the old country, are the merriest fellows in the world when they throw off their canonicals. I have met them at a cockpit, seen them in the theatre, and handled them at cards. Trust them for sport when out of sight of their congregations.

Cler. Is this a specimen of your own keeping of the ten comaudments? or is it the way in which your soul was prepared for relishing the sermon of which you have spoken, and justifying the paths of sin? O, my friend, if there is a Lawgiver who will call you to account, I fear you will find yourself sinking in his presence with the foundation on which you rely. What could be more absurd than to trust for salvation to a rule that you have violated, and which is itself the sole instrument of condemnation to transgressors? What but justice ever sunk a sinner to hell? Allow me, then, in turn, to express my utter astonishment that a gentleman of your appearance and parts should be so totally ignorant of the first principles of revealed religion! If you were as ill informed on inferior matters of this world you could not travel in safety; you would set out for England, and steer to Madagascar; you would give a hundred dollars for a night's lodging; light your segar with a bank note, and mistake water for land. I wish also to say to you, in the spirit of sincere friendship for your precious soul, that your ignorance is not more gross than criminal. You have most sinfully neglected that volume of truth which God has turned author to edit, and "which is able to make you wise unto salvation, through faith which is in Christ Jesus." You are a stranger to me, and it is not for money, but love, that I thus speak. We shall probably never meet again in this world, and it is awfully possible that you may die too soon for your safety, your comfort, or your salvation. I am grieved, but do not wonder, that you should speak so of the ministers of God, of their Master, and his cause. The doctrines of the Bible do not suit your heart, because you know neither God nor yourself. I beseech you to seek salvation, and turn to God immediately.

Here the boat stopped—we parted—and this is all as yet that I have known of a stranger, who, with all his folly, evinced many attributes of natural and acquired nobility. FIDUS.

MISSIONARY GLEANINGS.

I.

I visited one family when the master of the house was absent. I particularly inquired after him, and as I left the house, I saw him coming in the street. On seeing me, as he owned since, he at first formed a resolution of avoiding me by getting over the fence, fearing that I would talk with him respecting his soul's salvation, but finally made up his mind to encounter me. In conversing with this man, I found that he endeavoured to make the matter as smooth as possible; he seemed to be ready, as he thought, but could not obtain religion. In the evening, as he sat at the table with his family, his mind was suddenly impressed with the fear of hell, and was fully convinced that he deserved it. The water was in his eyes, which he endeavoured to conceal, saying, something is the matter with one of my eyes, (rubbing it with his hand;) his daughter, looking him full in the face, said, father, it appears to me that something is the matter with both of your eyes. He could contain himself no longer; the fountains were broken up, and he was almost suffocated with weeping. His daughter being greatly moved, said, why father, are you choking? Yes, said he, but nothing but sin chokes me. This man, at the age of about fifty-five, after three days of the most pungent conviction, was hopefully renewed in the temper of his mind.

II.

I called on a family quite in the extreme up country of South Carolina, who appeared in indigence, and so far removed from public roads, villages or society, in which intelligence circulated, that I expected to find their ignorance more obvious than their poverty. There was at home only the mother, advanced in life; she seemed overjoyed at the unexpected visit. Her theme was religion. She spoke of past days, of trials, afflictions, prosperity, and always of the divine goodness towards herself and her family.

She spoke of the time when the church of which she was a member had been devoted to religion, blessed with a revival, and daily increasing in numbers and graces; she spoke of it now as broken by discord, apparently forsaken of God, and almost extinct. This was her great affliction. Other trials of life could be borne, were hardly remembered; but how could she see the candle of the Lord go out, whose light once shone brightly on the surrounding country—how could she see the enemy driving out the people of God, and occupying the promised land? She wept when she remembered Zion.

She spoke of her husband as a man of prayer, with whom she had often gone to the house of God in company, often united in prayer, not for themselves, not for their church only, but for the church of Christ in the south, in the north, in the west, in the Christian, Jewish, and Pagan world. She told me of his happy death, supported by a triumphant hope, and faith, the anchor to his soul.

Before he died he took his infant son in his arms—formally gave the child to the Lord Jesus Christ—prayed fervently that it might be received, sanctified, and made a faithful and successful minister of the New Testament in the service of his church. After a little while he took the child, dedicated it again to Christ, repeated the prayer, and fell asleep in Jesus. That son, with no protector but a widowed mother, in indigence and obscurity, with no society to aid, or friend to advise, in the early prosecution of his studies, is now a member of one of our best theological seminaries, distinguished as a scholar and a Christian, is accepted by the American Board, and soon to embark as a foreign missionary. None of his early acquaintances doubt that he is sent by the great Head of the Church.

His mother related the circumstance with many tears, and concluded, "I little thought that Christ had so received my son from the hand of his dying father, as to call him from his aged mother, and his native country, into a foreign service. How many of us give our children to Christ when we know not what we ask, and when he claims them we rebel, and call them ours, and not his. So I did, but I have been made to know, and to submit to his will."—*Pastor's Journal.*

SECTARIANISM AMONG THE HEATHEN.

I think I could engage to bring home from India, or from Africa, a bundle of sermons, and expositions, and private conversations, taken verbatim from our missionaries of various denominations; and after expunging, perhaps, here and there a phrase, offer the collection to the Christian world, and challenge the several sects to claim their own out of the mass. Mistakes much more important have often been fallen into than that, for example, of the Congregationalist, who in looking over such a parcel, should lay claim to the discourses of the Church Missionary; while a churchman, perhaps would challenge the sermon of a Dissenter; the Wesleyan, those of the Baptist; and possibly the Baptist may lay his hand on the instructions of a teacher, who sprinkles rather than dips. Thus it would appear, that the very opinions, which, at vast cost, and extreme injury to the great cause, we have shipped off to China, or the Pacific, are so unsubstantial and evanescent, that we cannot recognize them when again brought back to us. For what valuable consideration is it then, that we are dividing our efforts till they become feeble and inefficient? For what are we putting contempt upon Christianity in the sight of the profane at home, and of heathens abroad? For what are we stretching our influence from one side of the globe to the other? For what are we putting in peril the conversion of the world at this auspicious moment, when heaven has loudly called us to the work? we are submitting to this damage, and incurring all this hazard, and putting all this dishonour upon the gospel for the perpetuation of opinions, which in fact, we find it hard to preserve from evaporation, ere they have crossed the line.—*Model of Missions.*

THE DRUNKARD'S TREE.

The
Sin of
DRUNKENNESS,
Expels Reason, drowns
Memory, distempers the Body,
Defaces Beauty, diminishes strength,
Corrupts the Blood, inflames the Liver,
Weakens the Brain, turns Men into walking
Hospitals, causes internal, external & incurable
Wounds; is a Witch to the Senses, a Devil
To the Soul, a Thief, to the Purse, the
Beggar's Companion, a Wife's woe,
And Children's sorrow; makes
Man become a Beast and
A self murderer, who
Drinks to others'
good health, and
robs himself of
his own! nor
is this all;
It exposes to the
Divine
DISPLEASURE HERE!
and hereafter to
ETERNAL DAMNATION!
Such are
Some of
the evils spring-
ing from the root
OF DRUNKENNESS.

HARD TIMES.

It is a fact that *nine* tenths of the young men of the present day, by some means have come to the conclusion, that it is degrading to till the soil, or to perform any sort of manual labour for a livelihood; they seem to entertain the idea that they are all born to literature, that they possess intuitively the skill of the Lawyer, the Physician, the Clergyman, the Merchant, or the Author; that they have nothing to do but hie themselves to New-York, Boston or some other city, as soon as they are fairly fledged, and can be trusted out of the reach of their mother's apron strings, and that their *superlative* talents will at once bring them into notice. With these views, many a young man who might have made a most excellent farmer or mechanic, leaves his home, is gone two or three years, expends perhaps, half his kind father's fortune, which he has labored hard to amass and returns a poor, lazy, idle blockhead, complaining of "hard times." This is the case often, very often. If all those young men who have been born and bred to that most honorable of all employments, tillers of the soil, would attend to that business, instead of gadding off, and attempting to become contemptible coxcombs, we should seldom hear of "hard times."—*Newhampshire Spec.*

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